REV. W. S. DUNLOP WILL TAKE UP

# In the Realm of Higher Things

KENDALL BAPTIST WORK SEPT. 5

Has Been Pastor of First Baptist Church at Oil City,

Pa., for Past Four Years, During Which Its Membership Was Largely Increased.

Rev. Waiter S. Dunlap of Oil City, Pa., who recently accepted the call to the Kendall Baptist Church, will enter upon his ministry the first Sunday in September, the 5th. He comes with the reputation of a minister of much ability.

He has been the pastor of the First Baptist Church of Oil City, Pa., for the

Baptist Church of Oil City, Pa., for the past four years, and its membership was largely increased under his minis-

RETREAT FOR ROMAN CATHOLIC LAYWOMEN OF WASHINGTON TO BE HELD AT IMMACULATA SEMINARY FROM SEPTEMBER 7 TO 11







Deep interest is being manifested in arrangements being made for a retreat for the Roman Catholic laywomen of Washington, which will be given at the Immaculata Seminary, from Tuesday, September 7, evening, to Saturday, September 11, morning, inclusive, under the auspices of the Catholic Women's Literary Guild, of which Rev. Augustus J. Duarte, S. J., vice president of Gonzaga College, is president.

This guild was organized four years ago at Gonzaga College for the purpose of enabling its members to ac-

pose of enabling its members to acquire logical methods in study and in the imparting of knowledge. At the meetings, which were held monthly, home) with Benediction of the Blessed home) with Benediction of the Blessed Rev. Duarte gave a series of lectures Sacrament at 5:15 p.m. on "Logic," which were well attended.

The custom has been to finish the Oliver A. Hill, S. J., one of the best

Rev. Hill has just closed a retreat for the Sisters of Mercy at Mount St. Agnes College, Mount Washington, Md. Retreats for women living outside of cloisters, it is pointed out, are becoming more popular each year and is a work which has ever called forth the enthusiastic zeal of the religious, and one which is now encouraged by almost a century of success.

The call of the Kendall Church to Mr. Dunlop was unanimous and with his coming will be inaugurated the extensive improvements to the church property which has been in contemplation for some time.

Rev. A. F. Anderson of the Calvary Church and the new pastor of Kendall are close personal friends and it when the congregation numbered nearly 400.

November 28, 1901, the Calvary Church granted letters of dismission to 269 members of the Kendall branch to form an independent church organization, which years later moved from the frame chapel at 13½ and D streets southwest to the tabernacle property on 9th street southwest near B street, purchased for them by the Calvary Baptist Church Extension Society. VACATION BIBLE SCHOOLS SHOW

THE MESSAGE OF AMERICA.

NEITHER party expected for the war the magnitude or the

ing. Both read the same Bible and pray to the same God,

and each invokes His aid against the other. The prayer of

duration which it has already attained. Each looked for an easy triumph and a result less fundamental and astound-

Fondly do we hope, fervently do we pray, that this

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us bind up the wounds, care for him who shall have borne the bat-

-Adapted from the Second Inaugural Address of Abraham Lincoln

tle, his widow and his orphans and do all which may achieve and cherish a just and a lasting peace among all nations.

80,000, or 20,000 in excess of last year.

both cannot be answered.

Baptist Church of Oil City, Pa., for the

Rev. Dr. R. G. Boville, director. This year children were encouraged to

for a period of twenty-seven years, when the congregation numbered near-

the Red Cross, and many were also taught REMARKABLE GROWTH DURING PAST YEAR to the children, with special reference to national defense by America and the reasons for it. Military drills were given beth how and girls in the Ottawa school, ooth boys and girls in the Ottawa school, where the mayor attended the opening and spoke on patriotism. These vacation schools take children off hot streets for six weeks each morning, teach them Bible stories, industrial work

REV. W. S. DUNLOP.

character them since stories, industrial work and how to play and have real fun.

Churches and parishes that would otherwise remain closed are utilized, and instructors are students from colleges and seminaries who are working their way through. Distinctions are made in Roman (Cathalia and Lorigh, askeels in the way) Catholic and Jewish schools, in the use of which version of the Bible, and in whice restament.

Almost half the colleges in the country are assisting, some of them supporting schools.

### FLUCTUATION OF ENGLISH POUND STERLING HAS BIG EFFECT ON MISSIONARY WORK

Christian Endeavor Hour

By Parter S. Irwin

TOPIC:

A Basis of Sound Belief; Why and How to Get It.

I Pet., 3:13-16.

principles.

unto salvation.

scholarship.

die poor!

we read: "This is the gospel is not Christian faith any

Exchange Down to \$4.65 Would Mean Saving to American and Canadian Missionary Remittances of More Than \$2,000,000 in One Year.

Twelve millions of people, the numbers of Americans who contribute money to world missions, are vitally concerned over the ups and downs of money exchange rates and the effect.

Canada a support that began in sma ways a hundred years ago, were conditions in such shape as today. Every are interested.

The fluctuations of the English pound sterling, something new in missionary finance, has a tremendous effect upon missionary propaganda and upon the relief funds that are going abroad. times past.

Exchange down to \$4.65 means a saving to American and Canadian missionary remittances of more than \$2,000,000 were that rate to continue for a year and were fluctuations to be so much as now. Money exchange is one of the bad in these war times as ever they most troublesome problems with which did in Bible times, and their area of missionaries have to deal. Together the United States and Can-

Hear, then, what faith, True, Christian faith, which brought salvation

Belief in all that God revealed to men:
Observe—in all that God revealed to men:
Yn all He promised, threatened, commanded, said,
Without exception, and without a doubt.
Who thus believed, being by the Spirit touched,
As naturally the fruits of faith produced—
Truth, temperance, meckness, holiness and love—
As human eye from darkness sought the light.

—Rehert Pollok.

Many volumes have been written to

define and explain what true Christian

faith is, yet it should not appear diffi-

cult to understand it in the light fur-

nished by the word

In John's gospel

the work of God,

that ye believe on

Him whom he hath

How can one

know that he be-

lieves on Him whom God hath sent."

of revelation.

sent."

money exchange rates and the effect of the war upon the transmission of money at any rates at all.

Never since foreign missions were supported from the United States and Carolle, a support that began in small be converted into English money. Hence a change of 45 cents between

high and low rates makes a tremendous difference. Givers of mission funds Christian body, every Jewish society, is not infrequently get sour on their own affected. Givers of money everywhere missionary societies over money exmore gladly welcome a universal world money to come with war settlements, whenever those settlements are made, than the American and Canadian missionary societies.

The American societies hastened a relief funds that are going abroad.

Societies have paid as high as \$5.10 in of German missionaries when the war broke out a year ago, and they have now contributed not less than \$250,000 to keep them from starving. Now work has just been received that locusti have gone over a good part of Pales tine and have eaten up every green thing. These locusts have proven a

ever divine those principles may be but in a Person who embodies those

The only genuine Christian faith i

the experience of complete trust in the Person whom God hath sent—the

God-man—in and through whom alone provision has been made for the moral

A Person, Not a Proposition.

Christ's life and accept as true the

doctrines He taught, and yet not have

the faith which is the power of God

Intellectual belief in the doctrines o

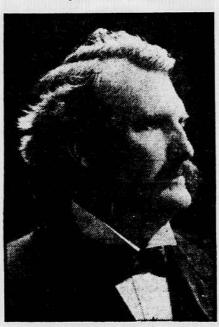
more than that industry necessarily

means wealth or that study means

How many there are who labor in-cessantly for riches, yet who live and

man may believe all the facts o

Will Occupy Foundry Church Pulpit Fomorrow.



REV. DR. WILLIAM H. WILDER Illinois Wesleyan University professor who was formerly superintendent of Lucy Webb Hayes Training School

did in Bible times, and their area of devastation has been the entire Syrian coast, all around Beirut and Damasada outclass all the rest of the world cus and south to Sidon

> Christ is the basis. Believe in Him whom God hath sent. Such faith alone represents the hope of salvation. "He that believeth on Me hath ever-

vation, but it represents the highest usefulness and comfort in this life." "He that believeth on Me, the works that I do shall he do also, and greater works shall he do."
"Let not your hearts be troubled; ye believe in God, believe also in Me."

\* \* \* \* In Remembrance of Me.

that is represented as the end and aim came back to Ephesus from his exile loveth is born of God, and knoweth of religious commemoration. In the institution of the Lord's sup-

Henceforth religion must center in a Person rather than things.

Christ, not doctrine, is the grand subject of Christian ministry, "whom we preach, warning every man, and teach—used to go to his home and carry him Beloved, if God so loved us, we ought Person rather than things.
Christ, not doctrine, is the grand subject of Christian ministry, "whom we ing every man, that we may present every man, perfect in Christ Jesus."

If we dwell in Him and He in us we length to sit upright or to speak one another. No man hath seen God at any time. If we love one another, God dwelleth in us and

Faith in Christ, according to Paul, is has promised in Christ, and gives to the "no man at any time hath seen God." mind and heart.

objects of our hope are the objects of So in the exercise of faith the Christian is filled with contentment and peace, which is the most substantial reality the

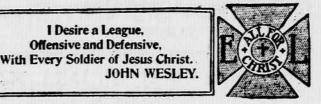
which is the soul can know. Things Not Seen. It "is the evidence of things not seen."

testimony concerning the invisible re-alities, and man's faith is the assent, the onviction, that His testimony is true.

In the natural life we have conviction

I Desire a League,

mighty scourge of war may speedily pass away.



#### EPWORTH LEAGUE DISCUSSION.

Offensive and Defensive.

By Robert D. Burbank.

TOPIC: How to Make the World Happier.-John, 4:7-21.

The Apostle of Love. It is most natural than John, who

was called "the disciple whom Jesus

the love of God the Father. One of the mos tions of the early Christian Church is of the later

years of John, "the beloved disciple." As an old man he

most tenderly by the Ephesian Chris-

As he approached the century mark, will keep His sayings, and our doctrines will be as sound as our belief in Him as our personal Sayior.

most of those that have been preserved concerning the latter days of the apos-tles, for this was the note that sounded most clearly in all the teaching of In the gospel that bears his name the most famous verse, the one called "the little gospel" by Martin Luther, revolves about this central theme of love, "for God so loved the world." In

the only message or benediction he had

to give them was the oft-repeated "Little children, love one another."

This tradition is more plausible than

dearest of the pupils and friends of
Jesus the Son,
whose life was
the expression of

of a Christian's duty was summed up in that final admonition, "Little chil-dren, love one another." John dared to dream of a new heaven beautiful and most and a new earth, brought to reality through the power of love, and deserves the title so often given him, "the apos-

John's Method.

"Beloved, let us love one another; for love is of God; and every one that on the Isle of Patmos. He had lived God. He that loveth not, knoweth not there for years and was received again God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we

knowledge are unseen to the natural eye. | the right basis for sound belief, and we

Is it at all unreasonable that we are called upon to believe in the things that like these: "We feel that our faith is Taith in Christ, according to Faut, is are unseen and eternal?

"the substance of things hoped for, the Only the fool hath said in his heart very weak. We cannot take hold of the evidence of things not seen."

It is substantial in being the basis of the expectation of good things which God has, but from wigh and desire. Yet, Such complaints are very common.

Worketh by Love.

The test of true faith is in this, that "it worketh by love." It is based on It is the confident and firm expectation that God will perform all He has promised, and this expectation is so strong that it gives a sense of possession in the foretaste of their reality.

The worketh by love." It is based on love that in spaced on love that it is based not believe.

> For "without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him." Out of such belief arises love, and faith is made effications. Is there any lack of goodness in Christ? cious in love

What do they indicate? Is it not that their faith is directed o doctrines instead of to Christ? We cannot lay hold of propositions as

we can of a person. We never hear a will be here. that I cannot have a stronger faith in

What is there to prevent your believ-

cious in love.

"Faith worketh by love."

"These words," said Lightfoot, "bridge over the gulf which seems to separate the language of St. Paul and St. James. Both assert a principle of practical energy, as opposed to a barren, inactive theory."

The faith that Paul described includes works. That which "worketh by love" cannot be barren of deeds. Love inspires energy and activity. Love, more than anything else, promotes works.

\* \* \* \*

Feeble Faith.

What is there to prevent your believeing and other disasters in this and other countries surpasses human comprehension and leaves the mind appalled and the heart sick. Never has there been a time when there was such a great need, so poignantly felt, of "making the world happier."

\* \* \* \*

Individual Responsibility.

John's message, like those of Paul and the is the great object of faith, and it is the

Spending Vacation at Rehoboth Beach.



REV. GEORGE A. MILLER, Pastor of Ninth Street Christian Church.

Pray-Give-Go.

Three things the Master hath to do, And we who serve Him here below And long to see His kingdom come May pray or give or go.

He needs them all—the open hand— The willing feet, the asking heart— To work together and to weave The threefold cord that shall not part

Nor shall the giver count his gift As greater than the worker's deed, Nor he in turn his service boast Above the prayers that voice the need.

Not all can go; not all can give To arm the others for the fray; But young or old, or rich or poor, Or strong or weak—we all can pray.

Pray that the full hands open wide To speed the message on its way; That those who hear the call may go And-pray that other hearts may pray son Flint, in Sunday School Times

in us, because He hath given us of His spirit.
"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth God, and God in him.

"There is no fear in love, but perfect love casteth out fear, because fear has torment. He that heareth is not made torment. He that heareth is not made perfect in love. We love Him, because He first loved us. If a man say, 'I love God,' and hateth his brother, he is a liar; for he that loveth not his brother, whom he has seen, how can he love God. whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also."

\* \* \* \* The Application.

This noble passage contains the gist f John's letter, and, indeed, of all the eaching and preaching he gave the vorid. It is the very highest idealism, and yet when we consider it in con-nection with such citations as the thir-teenth chapter of I Corinthians, and Christ's sermon on the mount, and His various other teachings, we perceive that instead of being im-practicable and unattainable, this is, in fact, the only practical or even possible method of making the world

happy.
All misery and unhappiness results from sin; sin is the transgression of God's law, while love is its fulfillment. Consequently, when all the people in the world, individually and collectively, reach the perfection in love to which John points us sin will be eliminated, misery and suffering cease to exist and the millennium of happiness and joy \* \* \* \*

The World's Need.

The world is full of misery and suffering and unhappiness, and one disaster crowds so closely after another that the mind and heart become almost insensible to new troubles. The magnitude of the suffering and misery, east present and to follow, in the huge and barbarous struggle in Europe, in the desperate anarchy in Mexico, in the volcanic eruptions, floods, lynchings volcanic eruptions, floods, lynchings and other disasters in this and other

John's message, like those of Paul and Christ, is directed to the individual; it is a personal communication. There is no collective salvation for the world, redemption must come to each individual personally. The misery of

ARCHBISHOP SETON TO GO TO PAU.

Roman Catholic Prelate Plans to Leave Maryland for France to Spend Remainder of His Life-Grandson of Mother Seton, Who Founded Sisters of Charity.

On the completion of his memoirs on served in the yard of St. Mary's Sem August 28, his seventy-sixth birthday, nary on Paca street."

world and finds that he has not the means to live in comfort on this side.
"I can make my small income go a long way over there in Pau," he said.
"Had I the means I would like to have some of the luxuries that one can get in the United States. I have a fondness for Now York my native city but I in the United States. I have a fondness for New York, my native city, but I always have a deep feeling for Baltimore. When I am abroad and meet Baltimoreans I am very much interested in them, for it was here my grandmother was treated so well. I appreciate the fact that in this day of programs when several places.

Archbishop Robert Seton, Roman Catholic prelate, well known here, will leave Baltimore for Pau, France, to spend the remainder of his life.

He arrived Monday in Baltimore from the fighting front. He would not commit himself in the first term of the set of the war.

spend the remainder of his life.

He arrived Monday in Baltimore from Mount St. Mary's College, Emmitsburg, Md., where he has been living for more than a year. Since going there he has completed the most important part of his memoirs—that dealing with his grandmother, Mother Elizabeth Ann Seton, founder of the Sisters of Charity in this country. He placed the manuscript in the hands of a stenographer and when the typewriting is completed will revise the copy and place his signature upon it on his birthday.

There is no fear in his heart about crossing the Atlantic at this time. He said he will go direct to the little town at the foot of the Pyrenees and there will live quietly near the burial place of his parents. He loves America, especially Maryland and Baltimore, but he likes the atmosphere of the old world and finds that he has not the means to live in comfort on this side.

"I can make my small income go a long way over there in Pau," he said. "Had I the means I would like to have some of the luxuries that one can get

There are cards of kings, premiers, courtiers and nobles of practically every country. He plans to leave these to one of his nephews, and believes they will make a unique collection.

He recalled last night that only a second control of the page they are then a veer are he set. mencement exercises at Louvain mother was treated so well. I appreciate the fact that in this day of progress, when sacred places must give
way to modern advancement, the old
chapel in which Mother Seton started
her little band of sisters is still prehave the same atmosphere as of old.

#### CORNER STONE OF NEW SUNDAY SCHOOL HOUSE OF UNITED BRETHREN CHURCH TO BE LAID

Services Will Begin at 5:30 O'Clock Tomorrow, When Sacred Band Concert Will Be Given-Rev. William H. Washinger of Pennsylvania to Deliver Address of Occasion.

With interesting ceremonies, the corner stone of the new Sunday school bours of the Mamorial United Brethren house of the Memorial United Brethren Church will be laid tomorrow evening. A large attendance is expected. At 5:30 o'clock the Clarendon Band

will begin the rendition of a sacred concert, and it is expected that when

pastor of the church, will be the assisting clergymen.

Before the corner stone box is sealed a number of articles will be placed in it, the list of which will include a complete roster of the Sunday school, a panorama photo of the 400 young people of the school at the farewell service, taken several months ago just before the old Sunday school house was wrecked: several curios gathered by this opens at least 500 young people of the School at the larewell services the Sunday school will be present.

Half an hour later, Rev. William H. Washinger, superintendent of the Pennsylvania conference of the United Brethren Church, will deliver an ad-

#### BUSINESS MEN'S RETREAT AT GEORGETOWN UNIVERSITY BEGINS WITH GOOD ATTENDANCE

Rev. J. C. Geale, S. J., of Loyola College, Baltimore, Who Is Acting as Spiritual Director of Work, Gave

Lecture Last Evening. A two-day business men's retreat, rosary and stations, 5; supper, 6; bene-under the auspices of the Laymen's diction and instruction, 8. under the auspices of the Laymen's

League for Retreats of Baltimore, began last night at Georgetown University, with more than forty men in attendance. The retreat is to last until 8 o'clock Monday morning, and during the time the men are at the historic old university they will concentrate their minds on religious matters and will not commune with the outside | noet world.

two instructive lectures during the re-treat, spoke on "The Idea of a Spiritual Retreat as Evolved from Holy Scripture."
Among those attending the retreat

are Messrs E. Kramer, F. S. Schrader, F. J. Ostendorf, Dr. G. V. Mulholland, W. F. Wheatley, M. O. Shriver, G. F. Lawrence, J. E. Sh; lelds, A. P. Wallnoefer, Martin Frederick, James Russell, jr.; John Devan, Louis McKines. C. C. Coulson, John Baummer, Jerome Rev. J. C. Geale, S. J., of Loyola Collegt, Baltimore, spiritual director of the league, who is in charge of the retreat, was vice president of Gonzaga College, this city, for four years, and was transferred to Loyola College only a few weeks ago.

The order of the day is as follows: Rise at 6:30 a.m.; meditation in the chapel, 7 a.m.; mass, 7:30; breakfast, 8; instruction, 9:30; conference, 11:30; dinner, 12:30 p.m.; instruction, 3:30; L. W. Hart.

#### Church Notes.

Rev. Dr. W. L. McCormick of Akron, Ohio, who is supplying the pulpit of our love made perfect, that we may Ohio, who is supplying the pulpit of have boldness in the day of judgment; the First Presbyterian Church during ecause as He is, so are we in this August, will preach tomorrow at 11 o'clock on "The Discovery of the

> ed out, has been rendered by the Sacred Consistorial Congregation in reference to priests holding the position of irremovable rectors in the United States. In replying to a question which had been laid before the cardinals composing this congregation-whether the canonical process provided for and laid down in the decree, "mexima cura," which was issued in the year 1911, is necessary in the case of "rectors," de-fined by the third plenary council of Baltimore as "irremovable"—it says:
> "The answer is in the negative." "Irremovible rectors" are still removable at the pleasure of the bishop, but the Consistorial Congregation recommends a strict adherence to the admonition of the third council of Balti-

more on the subject, and advises bishops not to exercise this power un-

rely,
ich ed. District of Columbia Christian Endeavor, will probably visit Washington next week. It is confidently expected that his services will be entertained by the Young People's Society of the Baptist Church. A program of athletic sports has been arranged for the afternoon, and a ference on efficiency will be entertained by the Young People's Society of the Baptist Church. A program of athletic sports has been arranged for the afternoon, and a ference on efficiency will be considered by the Young People's the citizenship ties.

Casting All Your Care Upon Him.

heard the call,
'Come unto me and cast them all,
lesse burdens that are crushing you to bear.'
came and stood before Him with my load of care. I stood in wonderment, for I had thought
He would reach out and take what I had brought.
Had He not promised? Then why did He not?
He read my thoughts and said, "Have you forgot
I hade you cast them on me?" Then I knew
I must reach out; and so I closer drew
And laid them in His loving arms, and looked
for neace.

And laid them in His loving arms, and looked for peace,
for rest, from sense of weariness a glad release. Heartsick, I questioned why.
He questioned in reply,
"What is it at your feet I saw you lay,
When with your load of care you came this way?"
"O Lord." I said, "I was ashamed to bring
This other, lest it seem too small a thing;
And yet the weight of it to me
Is agony."

-Anna M. King, in the Sunday School Times

discussed by the speakers of the evening, and a campaign will be launched to obtain the number of new church members, societies of Christian Endeavor, members of the Tenth Legion, etc., aliotted to the District of Columbia as its share in the millions movement of the United Society.

Society of the Baptist Church. A program of athletic sports has been arranged for the afternoon, and a conference on efficiency will be held in the evening.

The slogan of the recent international convention in Chicago—"Mobilize, Vitalize and Evangelize"—will be the citizenship department of the Christian Endeavor Union, will speak at the well-bender that the citizenship department of the Christian Endeavor Union, will speak at the curion, and a conference on efficiency will be the citizenship department of the Christian Endeavor Union, will speak at the curion of the Christian Endeavor Union, will speak at the evening on the subject, "An Eye-opener on Booze." A similar address opener on Booze.

## Faith's Object.

object of faith. What is that object?

"This is the work of God that ye be-

It is not a mere creed or proposition

to require explanation.

From childhood to hoary age, from the cradle to the grave, man's everyday life is a life of faith.

There is no good in trying by reason and logic to define faith. If one has not the inner consciousness of it, and the meeterly disquisitions of the

all the masterly disquisitions of the

nature is of little value for the reason

subject.

The effective work of the Christian teacher is in directing men to the

expositions of faith's

How many there are who study dili gently for the rewards of scholarship yet who never achieve such distinct

redemption of the soul.

How can any one know that he loves, fears or hopes?

And so many believe in Christian the principles who have no faith in the personal Christ, the author of those principles. fears or hopes? Not by the processes of logic, but by There is nothing more clear and forcible in the Scriptures than that faith in Christ Himself is the only way to bring man to a belief in what He calls "these sayings mine." That is His doctrine.

It is therefore force to the call of t one's own consciousness.

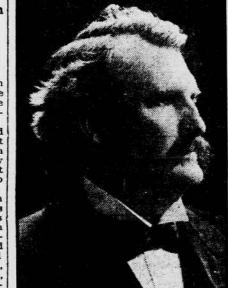
It is the same with faith. It is an inituitive sentiment of the soul. When it is experienced it is like the sentiment of love and every other natural state of the mind, too real and vital

It is therefore, first of all, faith in the person of Christ that embodies the power of moral transformation. It is only as the eye of faith looks at Him that the soul sees what sin is and is thus brought to loathe it, and to see what goodness is and is thus con "The living Christ, not a dead creed

is the magnet to draw and the power to transform the fallen souls of men.
"The heart wants heart, not dogma. Heart alone can touch heart. No pow-

er can change heart but heart.
"The true creed for man is the Christ
of God; the Bible for man is not letter, but life; not parchments and papers but the biography of Jesus." \* \* \* \*

Trusting in Him. The burden of the gospel is this thought of trust in the personal Christ. In the gospel of St. John there are



ing to the Son." The same language is used by the other evangelists and also by Peter and Paul.

Faith in Him is the greatest demand which God makes of men.

The true basis of sound belief is definitely stated in the Scriptures.

"He that believeth on Him is not condemned; he that believeth not is of love, since he was the nearest and guide for Christian conduct, the topic condemned already, because he hath not believed in the name of the only becotten Son of God." "Faith in Him not only represents sal-

The works we are enabled to do, the comfort and joy we experience are through belief in Christ as a Person. It is not doctrine or creed but Christ

In the institution of the disciples were per the minds of His disciples were turned away from the old religious tians.

as our personal Savior.

Faith and Hope.

Faith and hope are inseparable.

Evidence here means conviction. Faith in Christ convinces men of the truth of revelation, and the things "not seen" of which He speaks become as real to the eye of faith as the things seen do to the eye of the body.

"In love.

"Faith worketh by love."

"These words," said Lightfoot, "bridge over the gulf which seems to separate the language of St. Paul and St. James. Both assert a principle of practical energy, as opposed to a barren, inactive theory." eye of the body. God in Christ gives the evidence, the

The true object of Christian faith is pot in a statement of principles, how-

\* \* \* \*

Bible. A most important decision, it is point-

the world is measured by the total sin of the individuals in it, and the happiness of the world is in direct proportion to the love of the individuals in it. Each one of us, then, is responsible for the misery caused by his sin and the happiness he can give by his love.

The most popular song used in Billy Sunday's meetings is "Brighten Your Corner Where You Are," and the thought expressed in the title is the application of the method of making the world happier that John wrote about.

Love, like all other spiritual forces, is not manifested until it strikes something, just as the wind is not perceived